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there, so they copulated with her. After they quenched their desire for sex, Omauwā 773 caused the girl's vagina to be changed into a mouth with teeth.¹⁰ Howashiriwā, another of the first beings, was sitting on the trail at this time, very hungry for sex. When Raharariyoma's daughter walked by, he seduced her, but in so doing, lost his penis: her vagina bit it off. It was when this happened that Omauwā's son became very thirsty. Both Omauwā and Yowwā began digging a hole to find water to quench the boy's thirst. They dug the hole so deep that when water did gush forth, it caused a large lake to form and covered the jungle. Then some of the first beings cut down trees, and floated on them to escape the flood. Because this was such a strange thing to do, they changed into foreigners and floated away. Their language also changed into the tongue of foreigners, and gradually became unintelligible to the Yānomamō. This is why foreigners have canoes and cannot be understood. (829)

Many of the first beings were drowned in this flood. Those who managed to escape and remain Yānomamō did so by climbing mountains. They climbed Maiyo, Howashiriwā, and Homabewā mountains to escape the flood, Maiyo being a peak near the area where Kāobawā's village had its origin. Then Raharariyoma, the mother of the girl whose vagina was changed into a mouth,¹¹ took a piece of red pigment and painted dots all over her own body. After she was completely covered with red dots, she plunged into the lake and caused it to recede. Omauwā then caused her to be changed into a *nahwa*, a snake-like monster that lives in large rivers. After that, she caused Yānomamō to drown when they tried to cross large rivers, either by eating them or by splashing large waves on them. Omauwā then went downstream and became an enemy to the Yānomamō. Today he sends hiccups, sickness, and epidemics to the Yānomamō. (753)

It is because the foreigners refused to climb the mountains to escape the flood that they became enemies to the Yānomamō. The foreigners tried to make friends with the Yānomamō after the flood, but because their language was so different, the Yānomamō refused to be friends. Today, however, the Yānomamō are becoming friends with foreigners. (829)

After the flood, there were very few original beings left. Periboriwā (Spirit of the Moon) was one of the few who remained. He had a habit of coming down to earth to eat the soul parts of children. On his first descent, he ate one child, placing his soul between two pieces of cassava bread and eating it. He returned a second time to eat another child, also with cassava bread. Finally, on his third trip, Uhudima and Suhirina, two brothers, became angry and decided to shoot him. Uhudima, the poorer shot of the two, began letting his arrows fly. He shot at Periboriwā many times as he ascended to *hiak*, but missed. People say he was a very poor shot. Then Suhirina took one bamboo-tipped arrow (*nahaka*) and shot at Periboriwā when he was directly overhead, hitting him in the abdomen. The tip of the arrow barely penetrated Periboriwā's flesh, but the wound bled profusely. Blood spilled to earth in the vicinity of a village called Hōō-teri, near the mountain called Maiyo. The blood changed into men as it hit the earth, causing a large population to be born. All of them were males; the blood of Periboriwā did not change into females. Most of the Yānomamō who are alive today are descended from the (192)

¹⁰In some variants of this myth she put *pirambu* fish in her vagina. These fish bit off Howashiriwā's penis.

¹¹There are many linguistic parallels between eating and copulating in the Yānomamō language. The verb "to eat" also means "to copulate"; the verb "to eat like a pig" also means "to copulate excessively"; the adjective meaning "swisted, full" also means "to be pregnant." The context of the statements decides the meaning. (193) (196)